A SERMON PREACHED IN AVGVST THE 13. 1610. In Canterbury to the Corporation of Black-ſmiths.

Declaring the goodneſſe, neceſſity, *antiquity and vſe of that Trade* which workes in Iron. With directions *to men of this, and of all other trades* and callings, how to carry themſelues *religiouſly and iuſtly therein.*

Whereunto are annexed a ſhort Catechiſme, *with two ſhort Tables. The* firſt opening the parts of wiſedome, to be learned from mans mortality, out of *Pſa.* 90. 12.

The latter laying forth the order of Gods Counſell, touching the ſaluation of *the elect, out of* Rom. 8. 29. 30.

By THOMAS WILSON Preacher.

LONDON,
Printed for *Simon Waterſon*, dwelling in *Pauls* Church-yard at the ſigne of the Crowne. 1610.

TO THE RIGHT WORSHIPFVL, MAISTER DOCTOR SMITH, Maister of Clare Hall in *Cambridge, health in our Lord and* Sauiour Iesus Christ.

LEt it not offend you that I your ſonne ſo farre inferior to you in grauity, & ſufficiency of knowledge, haue thus preſumed to followe you in the ſame ſteppes, I meane, preaching vpon the ſame Text, and publiſhing this my rude worke. I haue done nothing (neither could I if I would) vnto your diſparagement. I do but liſpe, where you ſpeake; I creepe where you did go, and runne: I inſtructed

ſtructed the low ſhrubs, you the high and mightie Cedars. I the ſubiect, you the King, Prince, Councell, and Nobles of the Land. You in a loftie, I in a low ſtyle. I ſpake to a fewe Mechanichans, you to a mightie Monarche, and many worthy Peeres. Your labours preferred to publick view by motion of a moſt reuerent Father. Dedicated primarily to a moſt learned and excellent King; and ſecondarily, to a great and noble Counſellor. I alas do looke no higher then to your worſhipfull ſelfe (and haue need of pardon for this preſumption to) being moued to ſhew my ſelfe by ſome priuate perſons, who deſired this birth ſhould not die in the birth: But happily you will be offended that I call you father, hauing no reſemblance and likeneſſe to you, not ſo much as in countenance, gate, ſpeech or Ieſture. True it is, I reſemble you in nothing at all; neither in wit, nor elocution, learning, experience, reading, iudgement: I haue no agreement nor concurrence with you in method, inſtruction,

diſpo-

disposition, application, phrase, example or sentence, scarce a word from you (for I had seene you foure yeares ago, and had not since lookt on you.) Howbeit I am bold, and I trust (without blame) to entitle you Father; because of your precedency in years, grauitie, graces, experience, degree and place, as also for that you not onely went before me in time, I being an after birth: but were the occasion of this birth, in so much as when I was to chuse a Text wherupon to preach before a Corporation of Smiths; your entreating on this Scripture before me moued, and brought me the sooner to thinke, and resolue of it as meete, and fit for my purpose. If it shall please you not to disdaine me, I will bind my selfe not to enuie you. Your labours may obscure mine, but my light cannot dimme yours, it shines too bright: yet Badgers skinnes helped the building of the Tabernacle, as well as silke and purple. So as Gods children profit, and his glory be promoted by the varietie of our gifts, and

endeauors, that shall suffice me plentifully
and I doubt not, but it will content you
Fare you well. October. 25. 1610.

Thomas Wilson

One of the sixe Preachers in
Canterbury Church.

A

A Sermon Preached in Canterbury to the Corporation of Blacke-ſmiths, declaring the goodneſſe, neceſſity, antiquity, and vſe of that trade which workes in Iron.

1. SAM. 13. 19. 20.

There was not a Smith found throughout all the land of Iſrael, for the Philiſtines ſaid, leaſt the Hebrewes make them ſwords or ſpeares.

Wherefore all the Iſraelites went downe to the Philiſtines, to ſharpen euery man his mattocke, his ſhare, his axe, and his weeding hooke.

IT plainely appeareth by ſacred Story, that God had deliuered the Iſraelites into the hands of the Philiſtines, who were become

Summe of the text.

come their Lords, and exercised do-
minion ouer them. Now in this text
it is shewed in few termes what art, &
deuise the Philistines did still vse to
keepe the necke of the Israelites in
their yoke: namely this, by spoyling
them of all armour, and depriuing
them of all meanes how to come by
any weapons: for they rooted out of
their land, both out of villages, and
citties all the Black-smiths.

Diuision. The text is historicall, and contai-
neth three parts. First, is the narration
1 of a want, or an euill hapned: which is
set forth by the persons, to whom: to
wit, the Israelites or Hebrewes (in the
land of Israel;) secondly, by the gene-
rality of the iudgement (*in all the*
land not a Smith found.)

2 The other part of our text is, a
confirmation, rendring a reason of
the want, or iudgement, and it is ta-
ken from the instrumentall cause, to
wit, the Philistines who were the
meanes and instruments of this great

ill (*for the Philistines said.*)

he third and last part is, a notation 3
d designement of the effects which
llowed this euill brought vpon Is-
el, by the crafty counsell of the Phi-
ines. These effects concerne the
ne both of warre (*lest the Hebrewes*
ake them swords or speares) and of
eace (*all the Israelites went downe to*
e Philistines to sharpen euery man his
are, &c. Now let vs proceed to the
terpretation of the words, that we
ay raise vp doctrines out of them,
nd make vse of them for your edifi-
ation.

There was no Smith.] There be Interpreta-
Smiths) of sundry kindes and sorts, on.
ccording to the diuersity of the sub-
iect wherein they worke; there be
hat worke in gold, in copper, in sil-
uer, whence we haue Goldsmiths,
Siluer-smiths, as *Demetrius Acts* 10.24.
Also Copper-smiths 2.*Tim.* 4.14. but
the circumstances do very clearly
proue, that our text speaketh of the

Black-

Black-ſmiths, and ſuch as worke in yron; for theſe make ſwords and ſpeares, and by the hand of theſe ſhares, mattocks, and axes be both framed and ſharpened. Now in that it pleaſeth the holy Ghoſt to take knowledge of this trade or myſtery, and to name it with fauour and liking (as he doth.) Hence I gather the goodneſſe, worth, and dignity of the ſame, that it is a trade alowable and noble; for it is no ſmall ennobling and dignifying of any perſon or thing, (if we rightly iudge of it) to be named in the moſt ſacred Scriptures by the Spirit of God with approbation. If it be accounted a matter of grace, countenance and credit to be mentioned with reſpect and commendation in a prophane ſtory; how much more grace doth it bring to a function or perſon to be honored ſo farre as with good alowance to be written and ſet downe in holy writ.

Inſtruction.

Dignity of this trade.

Reaſon.

Laudari à laudato non minimus laus.

I haue certainely heard of a wealthy

y Citizen in London, who hauing priuy Seale ſent him from our te famous Queene, tooke it to e no ſmall fauour done vnto him. Doth the Queene (ſaith he) know me, he ſhall lacke no money, if I haue it; nd may not our Black-ſmiths, then ccount it a fauour and honour vnto him, that the King of heauen takes knowledge of him, and hath put his name, and memory (not in a peece of paper) but in the booke of bookes: eſpecially, ſeeing ſundry other vocations, of greater worth and value, in the eyes of the world are paſt by of him, without the leaſt touch or mention? To be ſhort, do men of meane ſort thinke it to be a credit vnto them if but a noble man do name them, and ſpeake of them with loue and reſpect; may not I then iuſtly affirme, and ſpeake it to be a dignity to this meane trade (as men account it) that the Lord of Lords hath from his owne moſt holy mouth honored: yea, ſanctified

fied it by a louing fauourable mentio-
ning of it.

Vses. Let the knowledge and consideration hereof serue for these purposes and vses. 1 First, to stir vp your hearts to giue thanks to God for placing and setting you in such a calling, as hath giuen vnto it both warrant, and worth from his owne mouth. 2 Secondly, earnestly to pray vnto him for his grace, that you may walke in it with all good conscience, that as your trade is good and honest, so you may deale in it wel and honestly, gaining credit to that vocations, vpon which it hath pleased God to put such credit, and honouring him who hath honored you. 3 Thirdly, let this prouoke you to performe, and go through the hard labours of this calling with a more willing and cheareſull heart, doing your tough worke not grudgingly, or of neceſſity, but with a ready minde; for that God that hath honoured your calling, doth loue

cheare-

chearefull workers. Lastly, let it admoniſh others that are wont to deſpiſe your perſons for the baſeneſſe of your trade, hereafter learne for your trades ſake to make better account of your ſelues; for if no trade be baſe in it ſelfe, being Gods ordinnace, much leſſe is that, which hath Gods commendation. And thus much be ſpoken of the dignity and worth of your trade. 4

In the next place, let vs obſerue the antiquity thereof, in that it hath bene vſed in the world, not for a few years, it is no ſtart vp, and newly diuiſed trade (as it were a yeſter-daies bird) but it was bred and borne long ſince, & hath had ſo many hundred of years gone ouer his head, as it hath now gotten not onely gray, but white haires, euen as white as wool, or ſnow. It is ſixteene hundred yeares, and more, ſince the incarnation of Chriſt, who was borne in the yeare of the world 3928. Howbeit, your trade 2 Antiquity.

was

was liuing, and flouriſhing to, a grea[ey]
while before this time: euen in the[er]
daies when *Samuel*, and *Saul* gouer[-e]
ned Iſrael, which was 490 yeares from[ei]
the worlds creation (as the learned[et]
affirme:) nay, which is more, we find in[er]
the hiſtory of Geneſis, that *Tubal-*[e]
Gen.4.22. *kaine*, the ſeuenth from *Adam*, was the[ci]
Father and Author of thoſe that[ar]
worke in yron, and in braſſe: ſo as[oe]
your trade is very ancient, which doth[ac]
adde no ſmall increaſe of credit, and[gra]
grace vnto it. For antiquity) when it is[ven]
ioyned with goodneſſe) doth more[he]
augment the eſteeme, and regard of a[of]
good thing. We are commanded (ye[Yn]
know) to *honour the gray head, and to*[bla]
riſe before the perſon of an old man. Leui.[bot]
19.32. It is written alſo, that *old age*[ho]
when it is found in the way of righteouſ-[wo]
neſſe, it is a crowne of glory to a man.[wi]
Prou.16.31. As ancientneſſe breeds[fri]
reuerence to perſons, ſo it doth to[old]
things when they be good and com-[the]
mendable, wicked men the elder[lo]

they

ey be, the more to be deteſted; but
rtuous men, the more aged they be,
e the more to be reſpected; for euen
eir age is a crowne to them, when
emſelues be righteous. In like man.
erit fareth with things, which if they
e euill they are the worſe they more
ncient they be (for antiquity is a diſ-
rce to naughtineſſe) but if they be
ood, they be the better by being
ncient: for antiquity doth put more
race vpon a good thing, and makes it
enerable. And were it not ſo that
here were ſome moment in priority
f time, as well as of place, our two
Vniuerſities ſhould deſerue ſome
lame, which haue ſtriuen ſo long
oth by word and writing which
hould be more ancient. In a
ord, ſeeing it is written that old
ine is better then new, and a new
riend is leſſe to be eſteemed then an
ld (as experience teacheth (it is
herefore ſure that the oldneſſe, and
ong continuance of any good calling

Conſuetudo ſine veritate eſt vtis error.

ſhould

should make it to be more acceptable and gracious.

Vse. The which point beeing well weighed of you, it should serue as a second spurre to quicken you to vndertake, and performe the labour of your vocation with so much the more willingnesse, diligence, and vprightnesse. Many euill men do stick vnto, and with greedinesse follow after sundry euil things, vnder pretence of custome; because they haue been long vsed (as if prescription could iustifie vices, as it doth mens titles and things euill at the first, could in time become good by long vsage of them) which to thinke, were a great madnes; yet many men (as if they had a desire to be mad, and to dote with reason) would therefore be excused for their embracing euill things and courses; because they haue bene accustomed to be done of old, and much frequented; with how much better reason may good men cleaue to good things,

and

nd exercise good trades when goodnesse is commended by reuerent antiquity?

Let vs now passe forward to examine the necessity of your function, which appeares in this, that when the land of Israel wanted it, the people there had a sensible, and great misse of it, neither should it be spoken of here as a iudgement to want Smiths, if the hauing of them were not necessary. Reason and experience teach, that good men, good creatures, good ordinances, good vocations are neuer so well perceiued how good and needfull they be by enioying and hauing them, as by wanting and forgoing them. This is a corruption in mans nature lesse to esteeme and care for good things which be present, then for those which be absent; the reason is, because the want doth more bewray the necessity and vse. The exceeding and continuall lamentation for the death of *Iosiah* (that

3 Necessity.

Carent magis quam frueñdo. Virtutem presentem odimus omnes sublatũ ex oculis querimur inuidi.

good king) doth tel vs how much they missed him being gone, who being present they did not so regard. *Lam.* 4. When our Sauiour tels his hearers that the time would come, when they should desire to see but one of the daies of the Sonne of man. He doth hereby insinuate that the Messiah being present in person, was without due respect to him and his doctrine, and that the great need of him and his teaching would be more discerned by the absence of them. The Sunne is a glorious creature very beautifull and benificial to the world, yet our daily beholding it doth lessen our account of it, and our thankfulnesse to God for it, were it taken from vs but one yeare, by the want of it we should be forced to learne the great and manifold necessity of this one creature: What, do I speake of the Sunne that most lightsome and goodly creature, if we should lacke either the aire to breath in, or the fire,

or

or water, or the earth, or trees, foules, or beasts, or any one creature allotted of God to our neceſſities, though we had and enioyed all the reſt, yet the want of that very one would be felt, and would teach vs experimentally the neceſſity of that, and of all the reſt: and this which I ſpeake of the creatures, I would haue vnderſtood of the members of our body, whereof there is not the leſt, but is needfull; the foote, the loweſt and baſeſt member, yet it cannot be ſaid there is no need of it. *1. Cor.* 12. 21. This which is true in the naturall body, is verified alſo into the Eccleſiaſticall, and politicall body in the Church and common wealth. There is no Church-officer, or ordinance that can be ſpared: if we were without either preaching, or reading, or Sacraments, or prayer, we ſhould ſoone ſee that we could not be long without it, and be well, ſo truely is that which is commonly ſpoken, that God and nature

Deus et natura nihil seterunt frustra.

hath done nothing in vaine. Touching the common wealth, were it so with vs here in England, as it was sometimes with Gods people in Israel, that there were no gouernour, or Magistrate in our land, as sometime there was no King in Israel. *Iudg.* 18.1. The horrible confusions, the excreable impieties, and iniquities, that would abound in our state, and ouerflow it, as a winter-floud would enforce, euen those which be most impatient of authority, and most aduerse to gouerment, to cry out as that people did, *make vs now a king to iudge vs:* 1.Sam.8.5. Howsoeuer now that we haue the benefite of rule and rulers, we do not rightly value it: yet were there no ruler to be found in all our land, we should quickly misse it: so auailable and effectuall is the absence of a thing to teach vs the necessity of it. After Magistracy, consider the ordinance of Matrimony, which howsoeuer by being common groweth contempti-

ble

ble with many (as other things do) yet the lacke of it, would ſoone proclaime & ſpeake forth the neceſſity of it, in as much as without it, the kingdome of heauen ſhould miſſe many inhabitants, and the kingdoms of the earth ſhould in ſhort time haue none at all.

Matrimonium rei publicæ Eccleſiæ ſeminarium cæleſtis ſeminarium.

And no maruaile that there is ſuch need of theſe maine ordinances, ſeeing there is not the meaneſt manuary trade, or art, but when it is lacking the body politicke doth feele the miſſe of it with griefe, and ſmart, whereof we haue ſufficient proofe in this very text, which inſtructs vs to ſee that the whole land of Iſrael was the worſe for want of the Black-ſmiths, and ſure it could not otherwiſe be, for though the particular euils which came by this want, were not mentioned in our text (of the which we ſhall ſpeake more at large anon) yet common reaſon and ſence may teach vs the truth hereof. For of many trades which

are now in this citty vſed, tell me which of them all you could lacke, or if you did lacke it, whether you ſhould not feele the want of it, and thinke it a great euill to be without it; yea though it were but your ſcauinger, or chimney ſweeper.

But if we ſhould looſe or be without either our Tailours, or Shooemakers, or Smiths, Glouers, Ioyners, Carpenters, or any one of our meaneſt occupations, though we ſhould keepe all the reſt, yet thoſe that be of the beſt, and richeſt trades amongſt vs, ſhould eaſily ſee the great need of that one, and how hardly they could ſubſiſt without it. The mouſe may plucke a thorne out of the Lyons foote, which the Lyon could not do for himſelfe: ſo the baſeſt trades are neceſſary euen to the wealthieſt, and moſt worſhippifull Citizen, who becauſe they are not in all things ſufficient to themſelues, therefore can no more lacke the meaneſt tradeſmen, then

Solus Deus autarches. Gen. 17. 2.

then the meaneſt artiſans can lacke them. For it fareth ſo with trades and ſciences, as it doth with linkes in a chaine, or ſteps in a ladder, whereof if one or two be wanting, the chaine is broken, and the ladder were of no vſe, for we could neither aſcend nor deſcend by it. Likewiſe there is ſuch a mutuall, and reciprocall neceſſity of trades in the common-wealth, that when any one faileth all the reſt are impaired. The comon-wealth is like vnto a kind and tender mother, which though ſhe be poore, and haue a great charge of children, yet would ſhe mourne for the loſſe of any one of them; ſo the land would mourne if it wanted but a Peuterer, or a Cutler, a needle-maker, or an yron monger.

Vſes. Of the neceſſity of trades.

But happily ſome will ſay, to what purpoſe is it that you do thus enlarge the neceſſity of manuary trades and occupations? we do all know they are needfull for vs.

It may be ſo, but there are many more that know this, then that do conſider it ſo, as to make a right vſe of it. Let me therefore entreat you to thinke ſeriouſly vpon it, and bend your minds ſo to conſider it, as to make profit of it.

Vſ. 1. And firſt of all, let it ſerue you as a rule to direct you to iudge of the warrant, ableneſſe and lawfulneſſe, not only of this one trade of Black-ſmiths, but of all other ordinary vocations amongſt vs. Your rule is this. Whatſoeuer calling is needfull in the Church, Common-wealth or family: ſo as if it be wanting there will follow detriment or hurt, either to family, common-wealth or church. This is a ſure argument that ſuch a calling is approueable before God and man in *foro in ciuili, & conſcientiæ*. Hereby we do know that vermine are not Gods creatures, framed amongſt his workes of the ſixe dayes: becauſe were they all deſtroyed, yet the world

ſhould

should not want any thing of his perfection. Also it is a certaine demonstration that Carbuncles, Wennes, Warts, are no part at all of the body: because they being cut off and taken away, the body is not the worse, but the better. Semblablewise, there needs no better reason to proue that common vsurers, which liue vpon the loane of money, eating other mens flesh to cherish their owne, dice and card-makers, enterlude-makers, and players, fortune-tellers, & palme-maisters, coniecturall Mathematicall Astrologers, that by the Horoscope aduenture to giue iudgement of the manners and euents of men, of their life and death. Also tapsters & beere-drawers, Ballad-makers, pipers, and fidlers, beare-warders, and hobby-horse-makers. These, I say, and all such like, which are so needlesse and idle, that if none of them at all were found in all this land; yet not onely there would be no want of them, but great

great cauſe to thanke God for the want of them (being properly and not by abuſe, as ale-houſes and brewers be, onely the neſts and nurceries to hatch & harbor many foule vices) need no better euidence againſt them to conuince them to be ſuch as ought to be blotted out of the catalogue of warrantable trades, becauſe they be not onely needeleſſe, but ſome of them alſo vnprofitable and hurtfull: as on the other ſide it is an vngainſayable argument to proue any calling lawfull, if it may truly be ſaide it is needfull. *When the owners of the colt* (mentioned in the Goſpell) *heard the Diſciples ſay the maiſter hath need of it, they let it go*: Likewiſe, whatſoeuer trade or function it be vnto, which either Church, or comon-wealth, or family can ſay, I haue need of thee, we may very well and ſafely to that function or calling giue a *dimittimus*, and *quietus eſt*.

Luk. 19. 34.

Vſ. 2. Beſide this rule to diſcerne of trades by,

ye are to make a further vse of the former point, euē this, both to repent your selues with true and vnfained griefe of heart; because yee haue not seene, or not esteemed the goodnesse of God in the benefit, and vse of so many needfull trades as he hath afforded you for commodity of life, but also inioyne it to your selfe as a law hereafter better to thinke vpon it, lifting vp your minds so high as heauen, beholding and acknowledging the mercies of your louing Father, euen for the lest of these mechanicall occupations. Otherwise for your vnthankfulnesse that may befall you, that befell these Israelites, either wholly to want them, or enioy them without a blessing, putting the mony which you earne by them into a bottomlesse bag.

Quod cuiquā contingit cuiuis potest.

The third and last vse is, in respect of you that are Magistrates (whereof I see some present this day) that as by vertue of your place and office, you

Vse. 3.

are

are the Fathers and Guardians of the common wealth in this place, put in truſt by God, and his Maieſtie, to ſee to the publicke weale of it: ſo it wold pleaſe you to make a conſcience of your duty herein, to afford your countenance and protection to all painefull tradeſmen, and vnto all needefull trades, the loweſt as well as the higheſt, not ſo cheriſhing ſome as you neglect the reſt, but equally maintaining, and ſupporting them al, all being equally behoofull, though all not equally excellent, and fruitfull.

Rom. 13. 1. 2. 3.

It is a good ſpeech of the heathen Oratour, that it is requiſite in a good gouernour ſo to reſpect one part of the weale-publicke, as that he doth not deſpiſe another. Hitherto I haue entreated of the firſt part of our text: to wit, the narration of the want, that Iſrael had of Smiths: wherin we haue ſeene the dignity, and the neceſſity of this vocation. I haſten

now

now to the ſecond part of our text, to examine the reaſon of this want. (*For the Philiſtines ſaid, leſt they make them ſwordes or ſpeares.*) Theſe words do teach vs to know that the reaſō of this the Iſraelites want was the deepe policy of the ſubtile Philiſtines: who being deſirous ſtill to keepe Iſrael in ſeruitude, craftely inuented this deuiſe, to take their Smiths wholly from them, to this end and purpoſe, that the Hebrewes might haue no heart to riſe vp in rebellion againſt them, or no hope of preuailing if they did, being left deſtitute of weapons, either to defend themſelues, or to offend their aduerſaries, this was a dangerous drift.

Theſe craftie vncircumciſed Philiſtines dealt with Gods people, as common robbers with vs deale, with true men and honeſt trauellers: whome they firſt ſpoyle of their weapons, and afterwarde bind them; ſo theſe Philiſtines that they

The ſecond part of the Text, to wit, the reaſon of the want.

Policy of the Philiſtines.

they may keepe the Israelites fa
bound in the cords of their tyranny
they do therefore take order that the
may haue no warlike weapons whe
with to helpe themselues.

Sathan author of this pollicy.

This craft they learned of the o
Serpent, the father of all lies and d
ceit, who hath taught the Philistin
of our time the like craft in spiritua
things, as he had inspired into th
Philistines of old for furtherance
their worldly matters. For our spir
tuall and Romish Philistines hauin
enthralled vnder the heauy yoke
their hellish idolatry and heresies th
greatest part of Europe, to the en
they may continue this iron yok
holding in it kings, nations and peo
ple: therefore haue taken away th
Lords Smiths, skilfull and godly Pa
stors: yea, not suffering the Lord
people his Christian Israel (so much
as they may) to haue that sword o
the spirit, the word of God in thei
hands, or haue in their mother toun

Popish pollicy.

with

without perill.

Our owne and the French stories afford vs examples of their bloudy and cruell counsels and practises in this kind, reporting of some put to death and burned, because they haue bene conuicted to haue had but a chapter of the Bible, or a portion of the Gospell translated in the vulgar language. I haue heard honest Gentlemen which haue trauelled into *Italy* and those parts neere Rome to affirme at their returne vpon good knowledge, that not onely no Bible, but not any other Protestant booke (which might giue any light vnto truth against Popish errors) was to be found in the Italian tongue through all the Stationers and Book-sellers shops there.

This is the vniuersall policy of the Popish Prelacy in all places (where they can preuaile) to depriue the people of all meanes to escape the slauery and tyrannicall butchery of consciences

ences: for this purpose keeping from them by fire and sword, both the weapon of the Scriptures, and such wise and expert Smiths as might instruct them how to handle their weapon, herein lending their hand and helpe to Sathan (though with no such direct intention) to strengthen his power and increase his dominion, which by no way is more established and enlarged, then by driuing out such Smiths from vs, and denying that two edged sword to vs.

To descend from whole countries vnto particular persons. When Sathan would draw any backe into his snares who haue escaped them, or hold those fast which yet are entangled in his bands, is not this his ordinarie policy to perswade tempted and troubled soules, that it bootes them not to reade or to heare, and that it is in vaine for them to pray, for God will not heare such sinners, or else such sinners cannot pray to God? He knowes

An ancient and common policy of the Tempter.

knowes full well how easie the victory will bee for him, if once hee may gaine this at our hands, that we become willing to cast away our weapons: for then as naked and vnarmed men, so we may be ouercome by him without any stroake striking. No worldly enemie feares the edge of a materiall sword, so much as Sathan feareth the force of feruent prayer: which preuaileth much with that God, whose power alone is Sathans curbe and bane: Therefore hee resolues that he hath more then halfe won the field, if he may winne this to make thee giue ouer praying to God in the mediation of Christ.

Now sithence we heare what policies olde and new Philistines vse for vpholding of their kingdomes, and whence they learne it, what remaineth but this: that we be admonished not onely to beware of them, lest we be circumuented: But furthermore, to vse such policie to good purposes, as Christian pallicy.

Children of the light should be wise in their generation. Luke 16.

they turne and employ vnto euill and mischieuous ends. Our gouernours do imitate the deuise of the old Philistines in the affaires of the common wealth: for there is order taken by acts of Parliament, that such Papists as be knowne Recusants, conuicted to be such, refusing the oath of Allegiance, shall be stript of all their armour (sauing for necessary defence of their persons) that if any ciuill or forraine warres should arise, they might lacke meanes to hurt and annoy their king and country, to which it is so well knowne, that they are so ill affected, like vipers, which come into the world with the death of their damme: Also here at home, if a quarrell or fray be likely to happen, the first care of our rulers and officers is this, to take from them their weapons.

Let vs imitate this policy also in our soule dangers, against the enemies thereof, to dispoyle and rob them of such

ſuch weapons wherewith they vſe to fight againſt our ſoules. And ſeeing the luſt of honour and promotion is the weapon whereby Sathan fighteth againſt the ambitious, and againſt the couetous and letcherous, with the luſt of money and pleaſure; againſt the intemperate and proud, the malicious and enuious, with the concupiſcence of delights, prayſes and reuenge: Let it be our wiſedome to keepe, or (if he haue got hold of them) to wreſt theſe baites and inſtruments out of Sathans hands, that he may not therewith ſubdue vs to his will, and ouerthrow vs with deſtruction.

Moreouer, whoſoeuer haue heretofore giuen their members as weapons to ſinne to commit iniquity, let him now contrariwiſe giue his members as weapons to righteouſneſſe, vnto holineſſe.

Laſtly, concerning you *Black-ſmiths*, who haue hot worke in hand, which cauſeth dryneſſe, and this en-

gendreth want of liquor to moyſten, and this breeds thirſt, and thirſt, not moderated, drawes on drunkenneſſe, and drunkenneſſe whets choler and wrath, and this kindles contention, and this puls on words, words beget blowes, blowes wounds, whereof ſometimes followeth death of body, and danger of ſoule (being in feare of being depriued of both parts of your ſelfe in one day, nay, in one houre:) let me therefore beſeech you to be ſober, to drinke for ſtrength, not for exceſſe, to liue temperatly at home with your wife and children: ſo ſhall ye withhold from Sathan a perilous weapon, wherewith (if ye ſhould put it into his hand) he will be able to cut the very throat of your ſoule vnto your eternall perdition. Let this ſuffice concerning the ſecond part of this text. Nowe to the third and laſt.

The third part of the Text.

The third thing obſerued in our text, doth concerne the effects which did

did follow the peſtilent policy of the Philiſtines, in taking Smiths from the Hebrews: Theſe effectes do belong to the time of warre or of peace. In the time of warre they had neither ſword nor ſpeare, a ſore defect: for it gaue power and liberty to the treacherous, and tyrannous Philiſtines, a great deale more eaſily, not onely to keepe vnder the Iſraelites, but to kill them alſo: euen to take away their liues when they liſted, as they had before taken away their liberty. We may very well by our ſelues iudge how miſerable this caſe was, if we will but a little imagine it to be our owne caſe.

Though we be now at peace with all our neighbour countries; yet doe but ſuppoſe that we wanted ſpeare, ſhield and ſword, bow and bill, guns, and all other military furniture offenſiue and defenſiue, is it not more then probable, and likely that we could not be in this peace foure and twenty

dayes to an end: but that one or other which now holds league of peace with vs, more to ſerue their owne turne then for any loue to vs, would take the oportunity, eſpecially ſuch as hold their hands off, becauſe they are too weake for vs: lacking not will but might to deſtroy this noble kingdome, and be glad to make a ſpoyle of our riches, and a maſſaker of our perſons.

And touching the other euill effect enſuing the want of Smiths, if it were ſo with vs, that for our axes wherewith we hew our wood, or mattocks wherewith we digge our ground, our ſhares wherewith we plough our fields, and our hookes wherewith we weed our corne, we ſhould be inforced to trauell ſo farre as Scotland, or Wales, or Holland to whet them when they were blunt and vnfit for vſe; might we not thinke this (and that worthily) to be a very great extremitie?

This

This was the very caſe of the Iſraelites, whoſe land was much like in compaſſe (as appeares by the maps) to this our Realme of England. There being then neither in towne nor city a Smith to be had, it muſt needs be that ſuch as dwelt in ſome part of the country, were driuen to trauell very far when they had need but to whet a toole: for they were faine to go to the Philiſtines for it, who had gotten all their Smiths into their coaſts. From hence there is iuſt occaſion offered to ſay ſomething of the commoditie of Black-ſmiths, as before we ſpake of their worth, ancientneſſe, and needfulneſſe. For the times of peace what vſe and benefit they are to vs it is more manifeſt then I neede to ſay much: for who is ignorant that this trade doth helpe to maintaine huſbandry, by which euen the King is maintained. The life both of prince and ſubiect is preſerued by the fruits of the ground, and theſe cannot be

Commodity of Smiths in peace.

attained without the aid of the Blacksmith, who ſhapeth and ſharpens the inſtruments by which the ground is manured.

What ſhall I tell you, that neither could you haue Cities to dwell in, nor Churches to ſerue God in, nor ſhips to tranſport, and import commodities by, were it not for Smiths, who make thoſe inſtruments, by which great Fabricks are both made and maintained? Neither can we in the night lye ſafe in our beds, for feare of theeues, if the Smiths daughter be not before their hands. Nor trauaile in the day ſecurely for robbers, were we not armed with weapons of their framing. And touching the vſe of them in warre; becauſe euery man doth ſufficiently vnderſtand, that neither our harneſſe can be at the firſt faſhioned, nor afterward burniſhed, and made fit for vſe, but by their hands; therefore I am determined to ſpend, no more time in a thing ſo plaine.

For war.

pline.

I will addresse my selfe now, that I haue shewed you the dignity, antiquity, necessity, and commodity of this your calling, to instruct you how to carry your selues worthy so good and commendable a vocation. For the which purpose, there are two things whereof you haue speciall need, and must take speciall care of; the one is, that you walke in your calling religiously: the other, that you behaue your selues iustly therein.

Conclusion containing an exhortation to men of all callings to behaue themselues religiously and iustly in them.

But this I would haue noted, that what I speake to you Black-smiths, for exhortation to carry your selues vprightly and religiously in your callings: the same I also speake to all here present, of what art or function soeuer they be. Hearken then, I pray you, and consider, that to a religious walking in your calling, there be these fiue things very requisite. First, sound and distinct knowledge. Secondly, true faith. Thirdly, Christian

an hope. Fourthly, feruent prayer. And lastly, humble thankfulnesse, Of each of these a little, and but a little.

1 Knowledg. To begin with knowledge, which is the beginning of euery good action. That which the Apostle speakes of meates, and marriages, that they must be sanctified by the word. 1. *Tim.* 4. 4, or else the vse of them cannot be holy and good vnto vs, the very same is to be affirmed concerning all trades and functions, that ye cannot vse them with a good conscience, vnlesse your minds be first informed, and enlightned by the word to know their lawfulnesse, and directed by the same word to the right vse of them. Ignorance which is the mother of errour in opinion, is also the mother of sinne in action: men do erre both in iudgement, and practise, because they know not the Scriptures. Mat. 22. 29.

2 Faith. Heb. 11. But what vse is there for faith (will you say) toward the religious performance

mance of our manuary workes? Yes very great: For it is written, that *without faith we cannot please God*: neither we, nor our workes can please God, vnlesse they become acceptable vnto him through faith. Two actions of faith there be needfull to him, that will do the duties of his calling in a religious sort, acceptable to God.

First, to apprehend the promise of forgiuenesse of sinnes by Christ, beleeuing that God is reconciled to our persons by the bloud of that immaculate Lambe: for as a gift can neuer be welcome vnto vs, when we dislike the giuer: so God is neuer well pleased with any thing that we do, till he be pleased with vs. 1. Action of faith. *Simile.*

The second office of faith, is to assure our hearts, that our calling is warrantable, that we may do the workes thereof with a good conscience, and that through pardon of the wants, and faults that sticke to them, (as they come from vs) they are acceptable 2. Action of faith.

cepted of God through that media-
tour, by whom we know our ſelues
to be accepted. If any of you haue
gotten this faith, you may be bold
and well perſwaded, that the meaneſt
worke you do in your calling, euen
to the wiping of a ſhooe, and ſwee-
ping of a houſe, & driuing in a horſe-
naile, is gratious vnto that God, who
doth euer more reſpect the manner,
3. Hope. then the matter of our workes. La-
bour therefore in faith, and labour al-
ſo vnder hope; for ſeeing God hath
made a couenant with you to be your
God, and this couenant containeth in
it things earthly belonging to this
life, as well as ſpirituall things belon-
ging to the life to come; it is there-
fore your part, and duty, to do euery
worke of your calling with a ſure ex-
pectation, and hope for a bleſſing
from God.

4. Prayer. Howbeit ſeeing the commande-
ment enioynes ſuch as will haue, and
find, any bleſſing from God, tha
they

they must first aske, and seeke it; therfore it is your duty to giue all diligence, as to ioyne faith to your knowledge, and hope to your faith: so to adde prayer to your hope. Euery good gift and perfect giuing comes from aboue: and therefore you must begin your worke with prayer. All the creatures of God, and all the lawfull workes of men are sanctified by prayer; therefore either must godly prayer go before euery lawfull duty, or else it will be polluted, and profained, and turned into sinne to vs. Moreouer, we cannot stirre a finger without God, *in whom we liue, moue, and haue our being*, and as all our strength to worke is from him, so all successe of our work comes from him also, (for the builder labours but in vaine, except God build the house) wherefore as you desire to see the fruit of your labour, and that it should go well with you, in any wise see, and looke to it, that you call your familie together

Iam. 1. 16.

1. Tim. 4. 4.

Acts 17.

together in the beginning of the day, before you begin your work, make an entrance by praier, desiring your good God to strengthen, direct, and to prosper your handy worke, but this is not all, as you begin the day with God, so if you do well you must end it with God. Humble thanksgiuing must alwaies accompany harty prayers, for he that commanded, saying, *Pray continually*, did also charge vs in al things to giue thanks. Againe, if before our worke we shall pray for a helpe and a blessing, and after our worke is prospered and ended, should not returne thanks to God, this would witnesse against vs that we sought rather our owne profit then Gods praise: besides, for as much as thankfulnesse is a sacrifice of sweet smelling sauour to God, better liked then a bullocke with hornes, and hooues, and is all the rent, charge, and homage, exacted of vs, for all the good things which we hold of God:

1. Thes. 1. 18, 19.

Heb. 13.

therefore

therefore let euery one be as willing and forward to offer vp thankſgiuing before he ſleepe, as he was to ſend vp prayers before his worke: ſo ſhall God be rightly glorified, and you ſoundly comforted in all that you put your hand vnto; eſpecially if your care be as to walke religiouſly, ſo to deale iuſtly in your vocations, expreſſing the power of your piety towards God, by the fruits of righteouſneſſe towards men, to which end you haue need of two graces principally, Loue, and Integrity. 2. Iuſtly.

Loue will cauſe you not to ſeeke ſo much your owne, as the profit and good of others. So it is teſtified of Loue, that it doth not ſeeke it owne things. 1. *Cor.* 13. they that labour in their callings for no other ende but that they and others may liue, they ſhew forth not Chriſtian, but ſelfe-loue, ſuch as may be found in Turks, Iewes, Pagans and Heathen, who by the light of nature are ſtirred vp to 1. Loue.

take

1.Tim.5. 6.7. take care for themselues and their families, to prouide food for the belly, and cloth for the backe: yea, the very brute beasts by the instinct of nature are moued to seeke out for themselues, and their yong ones, that they may be able to liue without perishing for want of meate. Therefore as our Sauiour Christ said vnto them that would loue none, but they that loued them; and would do good to none, but to them that do good to them againe, what a singular thing do ye? do not euen the publicanes and sinners the same? So I say to these that labour in their calling, diligently and constantly: yet, for their liuing sake onely, not for the common good of that society wherein they liue, what singular thing do ye? Do not the Pagans; nay, the very brute beasts the same? Hearken therefore to the counsaile of the Apostle, willing vs to do all things in loue, which will make vs to respect our neighbour as well as

our

our ſelues, and in ſeruing our ſelues to ſerue others.

The next vertue required to your iuſt walking in your callings, it is Integrity, that you do vnto euery one that which is right, making your ware ſubſtantiall, and your price equall, that you may giue as good as you take, auoyding all wrong, deceipt, and oppreſſion. To which purpoſe, I beſeech you, to conſider of theſe few reaſons, why you ought after this ſort to cary your ſelues in your vocations. Integrity. Reaſons to perſwade louing and iuſt dealing.

Firſt, if you do not deale louingly, and vprightly, it will coſt you no leſſe then the loſſe both of Gods fauour and kingdome: for it is written, that *vnrighteous perſons ſhall not inherite the kingdome of heauen.* 1. *Cor.* 6.9. Therefore looke to it, for as ſure as God ſpake this, ſo ſure it is they ſhall neuer be ſaued, that deale deciptfully, except they repent, and reſtore if they be able. Againe, if you deale ſub- 1 *Non tollitur peccatum, niſi reſtituatur rabla tum.*

tilly, and deceiptfully with your neighbours vttering bad ware in ſtead of good, or bad and good together (as if all were good) or good ware onely at too high a rate, you ſhall giue teſtimony to the world, and to your ſelues that you are his children, who is the father of lyes.

2 We vſe to terrifie our children from lying with this argument, becauſe they that lye are the diuels children, and in the 13 of the *Acts*, *Paul* doth conclude *Elymas* to be the child of the diuell, becauſe he was full of ſubtilty: doth it not then ſtand you vpon as you would not be counted the children of ſuch a father, to abhorre a deceiptfull lying tongue, and falſe weights, both which are as abhominable to God, as they be pleaſing to ſathan.

3 Adde hereunto that you cannot deceiue, and wrong others in your dealings, but that you much more deceiue and wrong your ſelues, for by

by vncharitable and vnrighteous practiſe in your callings, you giue a deepe wound. Firſt, to your conſcience. Secondly, to your credit. And thirdly to your ſtate. Your conſcience by your ſin takes a greater gaſh then any ſword can giue vnto your fleſh, and it cannot but be a great bleamiſh to your reputation and names, when you gaine the report of vnhoneſt, and vnfaithfull dealers, the very fame and noiſe whereof will be as a ſharpe and ſtrong ſcourge, to driue away from you all your cuſtomers.

Thinke vpon theſe things ſeriouſly when you are tempted to any falſehood and iniury, & do but aske your ſelfe, at that time, when you are about to offer it vnto others, whether ye could be pleaſed to haue it done to your ſelues, and if your conſcience tell you, that you your ſelues would not be ill dealt withall, then take heed how you offer ill meaſure to others. For this is the law, and the Prophets, Mat. 7.

to do to others as we would be done to, I am ſure if a ſmith, Pewterer, or Ioyner, if he haue to do with a Tailour, he will looke to haue all his cloth put into his garment, or elſe to returne to him that which is too much. Let the Smith and the Cutler do likewiſe vnto others: and the rather becauſe if your ware ſhould not be ſubſtantiall; it may proue not onely hurtfull to ſuch as vſe it, but turne to the harme and vndoing alſo of many others, as if a ſword haue not a ſtrong backe it may breake, and be the ouerthrow of an army, if a ſtrake be not firme it may ouerturne the wagon, and the paſſengers, as is often ſeene by lamentable experience, if a plough be not ſharpe it will make no furrow in the earth.

5 Finally, that we may draw to an end, among innumerable reaſons which may preuaile to hold you in a louing and vpright courſe one toward another, be ye alwaies mindfull of

you

your death, and of the laſt iudgment. For would you ſeriouſly thinke vpon this, and beleeue that you are mortall, brittle, and glaſſy creatures, and of a daies continuance, like to the ſmoake that vaniſheth, like to the weauers ſhuttle, and to the Eagles, that paſſe & flie away ſwiftly, haſtening to your graues, as the day to an end, hauing death euer at your elbow, ready as a ſergeant, or baylife to arreſt you: and withall ponder this, that being dead, you muſt come before that al-ſeeing, ſeuere, and mighty Iudge: whoſe knowledge you cannot deceiue, whoſe power you cannot auoid, whoſe iuſtice you cannot eſcape, and whoſe wrath you are neuer able to abide. Theſe meditations being imprinted in your hearts, would moue and bow them (were they as hard as flint) to relent for your miſ-dealing paſt, laying hold on Gods mercies in Chriſt for pardon, and conſcionably to looke to your ſteppes

in time to come, and ſurely if ſo holy men as the Apoſtle *Paul*, and the
2. Cor. 5. 10. Euangeliſt *Timothy* did ſet before their
2. Tim. 4. 1. 2. eyes the terrour of that day, and the comming of that dreadfull iudge that they might hold themſelues the better to the duties of their callings, let not other men thinke if they neglect ſuch meditations, that they ſhall well and worthily diſcharg their workes: That ancient father *Hierome* profeſſed of himſelfe that whether he were at home, or abroad, in worke, or recreation, eating, drinking, walking, talking, ſleeping, waking thought ſtill he heard a trumpet ſound, & a voice ſaying vnto him, *ariſe from the dead and come to iudgement.* Bleſſed are they that are thus watchfull, alwaies thinking vpon their own ends, and the worlds end, that when the Bridgrome commeth either, to euery man particularly by death, or to all generally by iudgement, he may find vs all ready & prepared, with the

good

good seruant in the Gospell, hauing our loynes girt, and our lampes burning that we may enter with him into his ioyes, which God grant euen for Christ Iesus sake, to whom with the Father, and the holy Spirit, be all praise, and thanksgiuing now and for euer. Amen.

The end of the Sermon.